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A
CHRISTIAN WARNING
FOR ALL TRUE
PROTESTANTS
BY WAY OF
CHRISTIAN COUNSEL and ADVICE
TO THE

KING'S Most Excellent MAJESTY,
and all His good Protestant Subjects, founded forth
out of the Written Word of GOD.

Wherein is clearly shewed, the true Causes why the Lord in
former Ages brought his severe Judgments on his own People,
both before the Law, under the Law, and under the Gospel.

All which being applied to the present State of Protestants, is proved both
by Scripture and History, that it is the same Cause still for which the
Lord is bringing His severe Judgments on his Protestant People: To-
gether with the Means, if embraced, which God in Mercy hath Ordained
to prevent the same.

By THOMAS WALL.

*Cry aloud, spare not, lift up thy Voice like a Trumpet, and shew my People their
Transgressions, and the House of Jacob their Sins. Ma. 3. 1.
For whatsoever things were written aforetime, were written for our Learning, and
Admonition, upon whom the ends of the World are come. Therefore let him
that thinketh he standeth, take heed lest he fall. Rom. 15. 4. 1 Cor. 10. 11.
Whoever heareth the sound of the Trumpet, and taketh not Warning, his Blood
shall be upon his own Head: But he that taketh Warning, shall deliver his
Soul. Ezek. 33. 4, 5.*

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PR O FIRST NITS

CHRISTIAN COUNSEL AND ADVICE

and all His good Program Subjects, founded forth
out of the Whitten Word of GOD.

DR. THOMAS W. LEE

LIMI



TO THE King's Most Excellent Majesty.

Most humbly shewing,

THat the most Wise God, who hath made all things for his
 * Pleasure, hath ordained in every Nation but two States, * Rev. 12.
 Pillars, or Legs, to stand upon; the one Civil, and the other 11.
 Spiritual. The Civil State is God's Ordinance of Magistra-
 tical Government, under divers Titles, as Kings, or other Chief Gover-
 nours, unto whom an excellent † Majesty is given them of God, as next † Dan: 4.
 under ‖ God, Head of the Commonwealth, the Lord's Lieutenant here 36.
 on Earth. And seeing since the Fall, Mans Heart is * deceitful, and † Rom. 13.
 in Mans Flesh dwelleth no good thing, so that the Good he would do, * Jer: 7-9.
 he doth not; but the Evil he would not, that he doth †. There † Rom. 7.
 fore for guide in Government, God hath given Kings the second ‖ Table † Exod. 30.
 of his Royal Law, as a most sure Foundation and Rule, to square all
 their Laws by to govern their People; so that by it they bear not the
 Sword in vain, but use it to the Glory of God, for the punishment of
 Evil-doers*, and the praise of them that do well: Of which Trust and * Rom. 13.
 Stewardship committed to them, they must shortly give an Account to their
 Chief Judge, the Prince of the Kings of the Earth, the Lord Jesus, at
 the last Day.

The other State or Pillar is the † Kingly Government of the Lord Jesus † Rev. 15. 3
 in his Church, or ‖ Kingdom, in all things Spiritual. As Christ hath his Of-
 fice under God, the only Head of his Mystical Body, the Church, unto whose † Mar. 28. 18
 Government is given the first Table of God's Law, according to which most † John 18.
 sure Foundation are all the Laws made in all Ages for his worship: And 36.
 though Christ was not manifested in the Flesh till these last Times, yet † Ephes. 5.
 was he from the Days of Adam King in his Church, on his holy † Col. 1. 17.
 of Zion, in those who were Figures of him, as * Melchisedeck, † Psal. 110. 4.
 and David; so Christ was the same Yesterday, to Day, and for † ever, † Heb. 7. 1.
 who now in his Church sitteth on the Throne of his Father David, as it † Act: 3.
 is written of him, * That he shall not judge after the sight of his † Heb. 13. 8.
 Eyes, nor reprove after the hearing of his Ears; but with Right- † 1 Co. 11.
 eousness shall he judge the Poor, and reprove with Equity, for the 3. 4.

Meek

Meek of the Earth : and shall smite the Earth with the Rod of his Mouth, and with the breath of his Lips shall he slay the Wicked. So that his Weapons are not Carnal, as his Kingdom is not of this World ; so differing from the Civil State.

Moreover, as these be the only States ordained of God, and the nature of them being so different the one from the other, as the nature of a thing Civil and Spiritual is, so that the one State may not meddle with the Work that belongeth to the other. And hereupon did the Lord in his
 * Gen. 49. Wisdom, constitute the Civil State in the Tribe of * Judah, and the
 10. Spiritual State in the Tribe of Levi ; but when King Uzziah would
 2 Chron. presume to break God's Order, to do that Work which † belonged not to
 5. 2. the Civil States Office, the Lord smote him with Leprosie to the day of
 † 2 Chron. his Death ; that others may be warned, not to presume above what is
 27. 16, 17. written, 1 Cor. 4. 6.

Therefore the Lord Jesus, our High Priest, and only Lord Spiritual in his Church, would not meddle with the Magistrates work nor Office, to give Judgment on a Woman taken in Adultery ||, nor divide Inheritances between Brethren : And likewise commanded his Disciples, and all Bishops and Ministers to the Worlds end, not to take on them the
 1 John 8. title * of Politick Princes, but rather be that would be Chief, to be
 31. 4. 5. Servant to all ; and not as Lords, either in Title or Rule, over God's
 * Luke 12. Heritage †, or Churches of God.

Therefore we see God in his Wisdom hath limited either State to keep within the limits he hath ordained for them. Therefore as touching the Civil Magistratical State, we may justly conclude, That whatsoever Person be he, whether Noble or Ignoble, that shall presume to Alter, Change, or Diminish it, or from any part of the Laws, Ordinances, Offices, or Order, contrary to the King's Royal Crown and Dignity established by Law, according to the second Table of God's Law, must needs be accounted a Traytor to the King, and suffer his high Displeasure.

Accordingly may we conclude, concerning the Spiritual State of Christ's Government in his Church, That whatsoever Person be he, whether Noble, or Ignoble, that shall presume to Add or Diminish, Alter or Change any thing in Government, or Ministry, Time, Maintenance or Order, contrary to the Rules or Laws of Christ's Testament, founded on the first Table of God's Law, in all things pertaining to the Worship of God, may justly be deemed a Traytor to the Royal Crown and Dignity of the Lord Jesus ; and may bear the Sentence out of his own Mouth against them, saying, Bring those mine Enemies that would not that I should Reign over them, and slay them before me ; Either

by

by casting out of his Church, or by everlasting Wa at the last Day.

May it therefore please your Majesty, in your Wisdom to consider these things, That it is one of the Crying Sins in this your Kingdom, for which God's Judgments are threatened against it, because the Civil and Spiritual State is mingled together; the Civil State assuming into the Spiritual Prerogative of the Lord Jesus (who hath this Testimony from God, that he was faithful in his House, or Church, as Moses, to give Laws and Directions in every thing appertaining to the Worship of God) to make Laws and Directions how, and what we must worship God with and by. The Ministers, or Bishops, contrary to Christ's express Word and Practice, do take on them the Office of Civil State, and Titles of Politick Princes, to be Lords in Councils, as Parliaments, and Lords Spiritual in and over Churches, if not Justices of the Peace; so that by this breach of God's Order, there is such a state of Confusion; to wit, A third State, or Leg, a Compound of both Civil and Spiritual, yet neither really Civil nor Spiritual; but a Monster, called a Beast, Rev. 13.1, 11. Which, as Writers say*, was first brought forth in Egypt, by those Heathens void of God's Order in Grace and Nature, and therefore they would have all their Kings, Priests; so commingling the Kingdom and Priesthood together in one Person. And this abominable Invention was the Romish Church, when fallen from Christ, enamoured with; for which sinful Act, among others, she is called not only Babylon †, Sodom, but Egypt, because the Romish Church would have the Magistracy and Ministry, Princedom and Priesthood, in the persons of her Popes, Cardinals, and Bishops, to be Church Princes, and indeed above Princes, to Dethrone them at their pleasure; and from Rome was this Egyptian Fashion brought by her * Merchants into England. * Plat. Politic. See Hen. 15. And this being such a Confusion, that the very || Philosopher condemneth it, || Pont. l. 5. c. 9. by the light of Nature, and says, it could not stand with the actions of those two Offices (meaning the Civil and Spiritual) so different the one from the other, that one Man should perform both at one time together; but must needs fall out, when both Duties are to be done, that the one would be omitted. So either God is not duly served, or the Civil State suffers Damage.

And for as much as it is a work belonging to the Civil State to redress, which your Majesties Ancestors, King Henry the 8th, King Edward the 6th, and Queen Elizabeth of happy Memory, began (as God had promised, That he would put into the Hearts of the Kings of the Earth, to hate the Whore, eat her Flesh, and * burn her by the Fiery * Rev. 17. Law of God, in making her desolate and naked) to abolish out of their Dominions the Pope's Supremacy, the Lord Abbots, Cardinals,

dinals, Jesuits, Monks, Friars; and the rest of that Ministry is left for your Majesty to abolish; which if your Majesty refuse to do, it must be done: And why? Because the Lord hath said it; who will (by whom he pleases) give them Blood to drink, for strong is the Lord that judgeth her. And the Kings of the Earth, who have committed Fornication, and lived deliciously with her, yet now shall bewail her, and lament for her, when they shall see the smoke of her Burning; as more at large is written, Rev. 18. 8, 9, 10, 11. And all Magistrates that endeavour to hinder it, are withstanders of God's Word; because in her is found the Blood of the Prophets, and of the Saints, and of all that were slain upon the Earth (Oh Bloody Papists!) Rev. 18. 24.

And hereupon it is written, Rev. 17. 6. I saw the Woman drunken with the Blood of Saints, and with the Blood of the Martyrs of Jesus. Which Woman, is clearly in this ensuing Book, proved to be the Church of Rome; For every Tree is known by its Fruit *. Therefore the chiefest Article of her Faith, is to Murder all that believe not as She believeth. Now so far is that Church from being the Church of Christ, or Children of God; that they are Children of the Devil †, who was a Murderer from the beginning, so have him (and not God) for their Father; because they do his works to the uttermost of their power. Witness their Cruelty in Queen Marie's days, the Powder Plot, and now this Hellish Plot to take away the Life of your Majesty, and your good Protestant Subjects: As they began with that worthy Knight, Sir Edmondbury Godfrey; and will never be out of hopes of coming to possess this Land, whilst Protestants can embrace their Brethren in Office of Arch and Lord-Bishops, Arch-Deacons, Deans, Prebends; which Offices for Gospel-Ministers, Christ's Testament knows nothing of, but the Pope's Records. Oh therefore,

That the Lord would be pleased to open your Majesties Heart, to All as a most Worthy Protestant Prince, as with the * Bescom of the Lord, to sweep out of your Dominions (not so much in their Persons, as out of Office) the remaining part of the Romish Ministry, by Law of oversight established in Protestant Churches, together with all other Popish Devices in Worship; some of many are after noted. And for your Majesties glorious President in this so excellent a Work, for the Honour of God and good of his People, who as Protestants will live and die with you; Cast your Majesties Eye on that young King || Joliah, who so soon as he heard of the Judgments of God denounced against his Land and People, called for, the Book of the Law to be read before him, and by it comparing the Acts of his Fore-Fathers, and present state of his Kingdom, rent his Clothes; And for fear of the Judgments of God, in the 16th Year

* Mat. 7.
20.

† John 8.

* Isa. 14.
22, 23.

|| 2 Chron.
34

Year of his Age, and 8th Year of his Reign, began to seek the Lord, and in the 12th Year began to purge out of his Dominions the Reliques of Idolatry, all Devices of Men in Worship, set up by former Kings, together with the false Ministry, called * Chemarims, either for their Black Garments they wore, or being smothered in offering Incense to Idols; (as the Margent of the great Bible noteth) and restored the Lord's true Ministry and holy order of Worship, as the Lord had appointed by the hand of Moses. Which if your Majesty will do this like Glorious Work by the Light of Christ's Testament, comparing the Acts of your Predecessors, and present state of your Kingdom, so polluted with a Romish Ministry, and other Inventions in Protestant Churches, that so a true Ministry, according to the Lord's Will in Christ's Testament, may be enjoyed, and the People left free to choose their own Ministers (according to Nature and Grace) to grow out of every particular † Body, or Congregation, and not by Humane † Can. 8. 8. Art for Ministers to be made by they know not whom, and set after Ezek. 16. ward to the Body whether they will or no, as an artificial Eye or Breast. 7. So shall your Majesty and People hope, as King Josiah and his People Acts 14. did, that the Judgments threatened against this Land may be turned 23. away, as it was from his. As it is proved in the following Lines, that it was chiefly for corruptions in Faith and Worship, that God brought his Judgments on his own People.

Now, would it please your Majesty in your Civil Kingdom to suffer your Self to be so abused, as to have no Servants to serve You in your Kingdom, or at your Table, but what the King of another Nation thinketh fit? No sure.

How then shall the Lord Jesus, the Prince of the Kings of the Earth, suffer himself any longer to be so Abused, as to have no Servants to serve Him in his Church of his own Appointment, either in Name or Office, as Pastors Teachers, Elders, and Deacons, but what the Pope, or other Mortal Men think fit?

Neither would your Majesty accept of the Service of any Subject, Noble or Ignoble, that should proffer his Service to serve You in your Civil Affairs, if he did not do the same as your Majesty had given him Command, and not as he pleased?

How then shall the Lord Jesus accept, nay, he doth not accept of the Service of any Person, of what Degree soever, that shall in his Spiritual Kingdom, or Church, serve him never so zealously, except he do that Work and Service to God, as Christ in his Testament hath commanded him.

If it were not so, the very Turks that boast how they are Worshippers of the Living God, and do abhor Idols, would go beyond many that bear
the

Real. Ep.
to image
of both
Churches;

the name of Christians; who though they do zealously worship the Living God, and concerning Christ, allow him to be a great Prophet, the Word of God, the Spirit of God; born of Mary the Virgin: yet because they worship not God by the Appointment of the Lord Jesus in his Testament, but according to the directions of Mahomet, therefore are they and their services rejected of God. So likewise, the Papists boast how they worship God; (yet abhor not Idols) but because they do it by direction of sundry Popes, and not by Christ's Appointment, they are rejected of God and their service. But if a Turk or Papist should ask many Protestants, By whose Appointments do you worship God? If truly answered, must say, Partly by the directions of Christ, (for we have his Ordinances of Baptism, and the Lord's Supper) and partly by the Appointments of sundry Popes and Bishops, as after is shewed. So that for these things, among other Evils, God is bringing his Judgments on your Kingdom. Oh therefore, that your Majesty, together with your Honorable Council, would seriously consider these things, that the Wrath of the Lord may be turned away from us.

And lastly, Seeing there is but one way to escape God's Judgments threatened, let not a Heathen Prince (as Christ told the Jews) come in Judgment at the last Day against a Christian Prince, viz. the King of Nineveh, who so soon as he heard the Judgment of God threatened against him and his People, arose from his Throne and laid his Robes from him, issued forth a Proclamation to his People, to keep a true Fast to the Lord as he required; that is, to break off their Sins by Repentance, in turning every one from his evil way, and from the violence that was in their Hands, who did so; so that it is written, God saw their Works, and repented of the evil he threatened against them.

Thus having discharged the part of a true Protestant Subject, presented to a Wise Protestant Prince, not doubting but this Mite shall be accepted and protected by your Majesty in Christian love to the Truth, for the Honour of God, and comfort of your Soul, and the joy and comfort of your Protestant Subjects: So that your Majesty (with the Godly Kings of Judah) doing the Will of God herein, may have many Tears on Earth a prosperous Reign; and having brought your Honour and Glory to the glorious State of Christ's Kingdom in his Church, whereby She may enjoy all her Rights and Priviledges, you may undoubtedly receive with Christ a Crown of Glory eternally in the Heavens; which it and shall be, the Prayer of your most humble Subject.

Acts 13.
36.
Rev. 21.
24.

THO. WALL.



A Word of Advice to all true Protestants.

AS it is the duty of every true Christian not to hide his Talent in the * Earth, but put it on a Candlestick, that all may be benefited by the same; I therefore judge, if ever there were a time to speak, it is now, when the Protestant Religion lieth at stake to be utterly Ruined, and the Professors thereof Murdered by the Blood-thirsty Papists, the Spiritual *Affyrans*; the Rod of God's Anger † against his own People: So that as Affliction doth not come out of the || Dust, nor Trouble spring out of the Ground; for (as saith the Scripture) *Is there any Evil * in the City, (to wit, of Punishment) and I have not done it, saith the Lord? And, when the Lord giveth Quietness, who can make † Trouble? and when he hideth his Face, who can behold him? whether it be done against a Nation, or a Man only.* Therefore I have thought it the most profitable way, to shew what I have gathered out of holy Scripture, was the cause in Ages past that the Lord brought Judgments on his own People, and to apply the same to our present Condition: Which if the Lord help us truly to mind the same, as Christians ought to do, it may be a means to obtain Mercy at the Hand of the Lord, to turn away his Judgments. Let us take a view of these things from the first State of old.

Secondly, When God had graciously restored *Adam*, by his Grace in Christ promised, and given him Ordinances as Figures of Christ to come, to perform in the Lord's holy order of Worship, which in the days of his Son *Enos*, his Children had greatly departed from, corrupted their Way, meaning their || Faith and Religion, as also their making Marriages with *Cain's* Posterity, called the *Daughters of Men*, which was not lawful for the Members of the Church, called the *Sons of God*, to do; and though God called them to Repentance by *Noah's* Preaching, and warned them, by his building the Ark, of the Judgment intended by the Flood; yet they persisted in their evil Course, untill the Flood destroyed them all:

B

And

* Luke 19.
with Mark
25. 25.

† Isa. 10. 3.
|| Job 5. 6.

* Amos 9.

† Job 34.
29.

|| Gen. 6.
12. with
Acts 18.
25. and
22. 4.

And how like to this, is the state of Luke-warm Protestants now? So that Christ likened the last Days we are fallen in, to the Days of *Noah*, for Sin and Wickedness, by departing from the true Faith, and by corruption in Worship, and Members of Churches now making Marriages with those they cannot in Conscience joyn with in the Ordinances of Worship.

Thirdly, Though God did miraculously save Eight Souls by † Water, yet in the days of *Terah*, the Father of *Abraham*, was the Church so corrupted in Faith and Worship, that God forsook them, and called *Abraham* thence ‖ and they that would go with him: so God made his Covenant in Christ with him and his Children, which went in process of time into *Egypt*. But when they defiled themselves with the * Idols of *Egypt*, and were corrupted in their Faith and Worship, the Lord made the King of *Egypt*, the Rod of his Anger †, grievously to Afflict them: How like is this to the Condition of Corrupt Protestants now in their Faith and Worship?

Fourthly, The Lord, for his own Name sake, first by his Punishments, and then by his Promises and Wonders ‖ won them again to his true Faith and Worship; and then he quickly destroyed their Oppressors in the Sea, and afterwards in the Wilderness gave them his just Precepts between Man and Man, and his holy Ordinances and Decrees for Worship, which when they broke, the Lord * destroyed, some by the Sword of their Enemies, and others by the Sword of their own Brethren: Some the Earth opened and swallowed up alive, others died of the Pestilence: so that within the space of forty Years, of 600000 Fighting Men that came out of *Egypt*, but two † entered *Canaan*: And this is written, faith the Apostle, for ensample to us Protestants, on whom the Ends of the World are come.

Fifthly, When God by the hand of *Joshua* brought their Possessity into *Canaan*, the Lord strictly charged them concerning their Faith and Worship, saying, After the * doings of the Land of *Egypt* wherein ye dwell, ye shall not do: neither after the doings of the Land of *Canaan* whither I bring you, shall ye not do, neither walk in their Ordinances: My Judgments shall ye do, my Ordinances shall ye keep & walk in them, I am the Lord. Yea, they were not so much as to † enquire how the Nations served their Gods, that they might do so unto the Lord their God; but whatsoever the Lord commanded them, they should take heed to do, without adding or diminishing. But how quickly after the death of *Joshua*,

and

Causes are at our Doors? as will hereafter appear. Therefore,

Now let us come to Gospel-Times; and see the Causes of God's Judgments that fell on Christians in the Primitive Times of the Gospel, and compare our Condition with theirs in Mis-carriages and Rewards, if it be not the same still. So that unless there be a speedy Repentance, we can expect to fare no better than they. Thus if the Word spoken by Angels was stedfast, and every Transgression received a just recompence of Reward, though under the performance but of * Figurative Ordinances, even the smallest breach of God's Law; as *Uzza* for touching the Ark, was struck dead †. *Dathan* and *Abiram*, for offering of Incence, were swallowed up alive in the Earth; and King ‖ *Uzziah* smote with Leprosie to the day of his Death: And likewise *Miriam* * and *Gebazi* †, were they unpunished? No sure: How then shall we escape the Judgments of God, having the Word spoken unto us by the Son of God, Creator ‖ of Angels? sealed with his precious Blood *, delivered and commended unto all Christians by his Apostles, whereunto may nothing be added or diminished ‖, either in Doctrine, Ministry, Ordinances, Time, or Order, according to fleshly Wisdom, without Rebellion and most hainous Transgression, Sacileged and Impiety, as against the Scepter * of our Lord Jesus, blessed for ever, his Word being commanded to be purely taught, without corrupting or swerving either to the right Hand, or to the left: Which when the Primitive Christians observed not, but neglected their Watch †, in suffering false Doctrine to creep in among them, as in the Church of *Pergamus* reigned the Doctrine of *Balaam* ‖, and the *Nicolaitans* †, and in *Thyatira*, the Doctrine of *Jezebel* †; *Ephesus* † having left her first Love; and among the *Corinthians*, and other Christians, both Men and Women, were they not reprov'd for walking in a vain Conversation? Whilst Men wearing long Hair, the ‖ shame of Nature; their Women likewise wearing of Gold, Pearl, *plaited Hair, uncovered, expressly in plain words forbidden by the Apostle, not becoming modest Women, professing Godliness with good Works. For which Evils and Disorders, with others, because the Churches punished them not according to God's Order, by casting the ‖ obstinate Sinners out of the Churches, the Lord Jesus threatned to cast them into a Bed of great Tribulation †, under the term of ten Prophetical Days (meaning Years) which some have observed to come on the Churches in the — Year of Christ, in the Reign of *Trajan* the Emperour. So that if God in his just

Judg-

Judgment for the Sins of the ten Tribes, delivered them of old into the Hands of the Kings of *Affria*, and likewise *Judah* into the Hands of the King of *Babylon*; even so, for like Cause, did the Lord deliver the East Churches into the Hands of *Mahomet*, and the West Churches into the Hands of the Beast, the Pope and his Clergie. Unto which agreeth Mr. *Fuller's* Testimony, in his History of the *Holy Wars*, [worth all Protestants observation, especially in this Day of Apostacy] in *Chap. 6. pag. 6.* in these words: "But the Sins of the Eastern Countries, and chiefly their damnable Heresies, hastened God's Judgments on them; and in the Western parts, Heresies, as an Angle, caught single Persons; which in *Asia*, like a Draw-Net, took whole Provinces. The staid and settled Wits of *Europe*, were not easily removed out of the old Road and Track of Religion, whilst the active and nimble Heads of the East were more desirous of Novelties, more desirous and cunning, to invent Distinctions to cozen themselves; more fluent in Language to express their Conceits, as always Error groweth fastest in hottest Brains. Hence it came to pass, the *Melchites*, *Maronites*, *Nestorians*, *Euticeans*, *Jacobites*, overspread those parts. Then it was (mark that) just with God, saith he, to suffer them that would not be convinced by Christian Counsel, to be subdued by the *Pagans* Sword. And again, saith he, it may justly seem Admirable, that that senseless Religion should gain so much ground on Christianity, especially having neither real substance in Doctrine, nor winning behaviour in Ceremony, to allure Professors; being but the scum of Judaism and Paganism sod together, here and there strawed with a spice of Christianity. Thus was fulfilled, what was written on those that received not the love of the Truth, God gave them over to believe Lyes, and punished them with the *Pagans* Sword; and being no whit bettered, then the Lord prepared the four Angels, or Messengers of his Wrath, whom *John Napier*, a Nobleman of *Scotland*, observeth to be the four *Mahometan* Nations, that inhabit about, or beyond the River *Euphrates*; to wit, the *Saracens*, *Turks*, *Tartarians*, and *Arabians*, all Confederates together in one Law of *Mahomet*, and under one great Emperour *Ottoman*, whom God for the Sins of Christians, had prepared for an Hour, a Day, a Month, and a Year, to slay the third part of Men. By whom, saith the learned *Ansforth*, God scourged Christendom with Fire, Smoke, and Brimstone, out of the Horses Mouths, and Horsemen conducted by the Angel of Destruction. Yet the * Remnant of 20.

Men.

Men not killed by these Plagues, repented not of their Works, that they should not worship Devils, and Idols of Gold and Silver, and Brass, and Wood, and Stone, which can neither hear, nor see, nor walk. See *Ainsworth's Arram*, pag. 96.

Notwithstanding the Judgments of God upon the Primitive Apostate Churches, some falling to *Mahometism*, others to *Papistry*, yet no Apostate Church retained more Idolatry than *Rome*; and that that Church is the great Whore, *Mystery Babylon*, and the Beast that she rideth on is the Popish Prelacy, is plainly shewed in the Answer of that famous Protestant *H. Ainsworth*, to *John Ainsworth* the Papist: That whereas in their Letters written to each other, *John Ainsworth* saith, "The seven Mountains, in *Rev.* 17. are said to be seven Kings, none of which agree with the Pope. Yea, saith *Henry Ainsworth*, the seventh agrees very well; for the Woman is the great City *Rome*; the Beast, on which she rideth, hath seven Heads, which are expounded there to be seven Mountains, and seven Kings, *Rev.* 17. 3, 9. The seven Mountains are famous through the World, as *Palatinus*, *Capitolinus*, *Aventinus*, *Esquilinus*, *Celins*, *Viriminalis*, *Quirinalis*, on which Mountains *Rome* was builded. The seven Kings are also seven Governments of *Rome*, renowned also in Histories, as by * Kings, by Consuls, by Decemvirs, by Dictators, by Triumphirs, by *Cesars*, by foreign Emperours, and Popes; therefore when *John* wrote, the Five first were fallen, and removed, *Rev.* 17. 10. and one (saith he) is, namely the Sixth by the *Cesars*, and another is not yet come, which was the Foreign Emperours, as *Trajan* the Spaniard, and the like, who when they come, should continue but a while; *Constantine* going to *Bizantium*, and the Empire being over-run by the barbarous *Goths*; and the Beast, saith he, is the eighth, and is one of the seventh, *Rev.* 17. 11. meaning the Popes, who by an Ecclesiastical Government differ from the Civil Emperours, and so are the eighth, yet because they Reign together with the Emperours, they make as it were one Government; So the eighth is one of the seven, as the Scripture saith. Unto this agrees the words of *St. Bernard*, The Beast † that hath a Mouth speaking Blasphemies, occupieth *Petr's* Chair.

Moreover, saith the Scripture, *Rev.* 13. 18. Let him that hath understanding, count the number of the Beast, for it is the number of a Man, and his number is 666. Now for the better understanding of this Mystery, we must know that it is the general Course of the Spirit of God throughout the *Revelations*, to take Words and Phrases

* *Cornel.*
† *Tacitus*,
l. i.

† *Bernard.*
Epist. 125.

Phrases out of the Prophets, and apply them to the things there prophesied; as in this number of the Beast, which is by a borrowed speech taken from the name of a Man and his Familie, in *Exra* 2. 13. the Man's name being *Adonikam*, by signification, a *God ascending*, or *standing up*; his Sons were 666. Now the Beast by signification is called a *Man* (to wit) of *Sin*, who by agreement with *Adonikam's* name, is said to be a *God standing up*, or *exalting himself above all that is called God*, meaning above Christ, by his assuming into the Office of Christ, to give Laws or Directions in Worship, which only belongeth to Christ, the Prophet like unto *Moses*; so was he faithful in all his House, *Heb.* 3. 2.

Now as in the Mystical Body of Christ's Church, * many Members make one Body, or || Family, all honouring Christ the † Head of the Body, as Children do a Father, and serve God in Worship by his Direction and Appointment, are therefore of the number || of his Name, called Christians*, do grow up in him unto a perfect Man, unto the Measure and Stature of the Fulness of Christ, *Ephes.* 4. 13, 15. * 1 Cor. 12. 14. 27. † Eph. 3. 15. † Col. 1. 18. † Acts 1. 25. * Acts 11. 26.

Even so as the false Church is an Harlot, the *Man of Sin*, the Pope being Head, their Lord, and Law-giver in Worship, consisting of many Members which serve and worship by his Directions, are joynted to that Harlot; † together with her Head, the Pope, all make one Body, or *Man* || of *Sin*; so are they of the number of his * Name, as Children to their Reverend Father in God, making one Family with him; as the Sons of *Adonikam* 666, made one Family to their Father: and thus the number of the Beast is the number of a Man, by this borrowed speech 666. So that in some respects the Beast may be likened to the Image *Nebuchadnezzar* saw, *Dan.* 2. 31. The Pope with his Triple Crown, who is proclaimed for a Vice-God †, the Invincible Monarch of the Common-wealth, and vehement Conserver of the Popish Omnipotency, he is the Head of Gold; the Cardinals and Prelates are next to him, as Breasts and Arms of Silver; the other Bally-god Clergy, is the strong brazen Panch; the Lay-People are as Legs and Feet of Iron and Clay, which carry and bear up the Bulk; and the unclean || spirit of Satan giveth life and effectual operation to the Beast: and to be a member of this their Body and Church, the Papists themselves * profess that there is not any inward Verue required, so then there is no need of the Spirit of God to join the Limbs of the Beast together. † Lib. Be- nedictino, printed at Bononia. Anno. 1608. Hen. Ainsl. Animad. pag. 100. † Rev. 16. 13, 14. 2 Thess. 2. 9. * Bellarm. de Ecclef. l. 3. c. 20.

More.

Moreover, that these Popes are Beasts, note farther what *Henry Ainsworth* saith to *John Ainsworth* the Papist, " Their Vows of Chastity being but to defile themselves with vile Sodomy, Adultery, and Fornication. So that the six thousand Childrens Heads found Murdered in Pope Gregory's Fish-pond, made him reverse his own wicked Decree, in restraining the Clergy from their Wives. And again, saith *John Traper*, in his *Treasure of Holy Limbs*, Pag. 153. That Pope Leo the 10th, admiring the huge masses of Money which he had raked together by Fraud and Wile, said to Cardinal *Bembus*, See what a deal of Wealth we have got by this Rable of Christ. And when the same *Bembus* brought a place of Scripture to comfort him, lying on his Death-bed, Away (saith he) with these Bables, speaking concerning Christ,

Moreover, saith *John Napier* aforesaid, on his Paraphrase of the Revelation, Pag. 58. proved out of the Papists own Authors, That of Popes, thirteen were Adulterers, three were common Brothellers, four were Incestuous Persons, eleven were poisoned with Sodomy, seven were Whoremongers, and Inventers of Brothel-Houses; finally, one was a Whore, and died (being delivered of a Bastard) in open Procession.

Now surely on those People God hath sent strong Delusions, that believe that these sinful wicked Popes can pardon Sins, and give power to his Priests so to do, upon a false ground gathered from Christ's Words to Peter, Matth. 16. 19. *Whatsoever thou shalt bind on Earth, shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven*: when this Power belongeth not to one Man; but when any obdurate Sinner is cast out of a true Church, and upon his repentance he is received in again; as it is written to the whole Church, *To whom ye forgive anything*, saith the Apostle Paul, *† I forgive*: So that this Power is not given to one Man, but to every true Church of Christ in God's Order and Manner aforesaid. But how is it possible that either the Popes, or the whole Church of Rome, can forgive Sins, when the present Church of Rome cannot be proved a true Church, no, nor (in all likelihood) the Natural Posterity of the Saints in *S. Paul's* time?

* Rev. 6.
14, 15.

First, Considering the many Changes in the Roman State, so that * Heaven departed, as a Scroll when it is rould together; and every Mountain and Island were moved out of their places: Kings, and Captains, fled, and hid themselves: So great was the Judgment of God on the Roman Power for Murdering the Lord Jesus, and after Persecuting him in his Members.

As

As for particulars, *Alaricus* with his *Goths*, in the Year of Christ 414, took * and spoiled *Rome* in burning it: Forty four Years after, *Genfericus* with his *Vandals*, took and spoiled it: so that *Rome* for a time remained without Inhabitants. Some Years after did *Odoacer* with another Company invade *Italy*, and conquered *Rome*, and put the Emperour to flight, made himself King, Then *Theodoricus*, with the *Ostrogoths*, took it; and after him again *Belisarius* with his Army wan it: But above all, *Totilus* King of the *Goths*, in the Year of our Lord 546, after all the former Invasions, did overthrow *Rome* quite, cast down the Walls, burnt the Houses, and made it so Desolate, that there remained in it neither Man nor Woman. These Turmoils in *Rome* within a few Years, and the possessing of that Land by Foreigners, as the *Goths*, mixing themselves with the People, degenerated into the name of *Italians*; afterwards the † *Saracens* killed innumerable People in *Rome*, and *Italy*. All which may teach us how unpossible it is, that the present Church of *Rome* is so much as the Natural Stock of the Saints in *Paul's* time; which if they were, can be no better than the *Ishmalites* and *Edomites*, the natural stock of *Abraham*, could be justified to be the Church of God then, as *Rome* now; or the *Amorites* and *Jebusites* * in *Jerusalem*, because † *Melchisedeck* Priest of the most High God with his faithful company, lived there five or six hundred Years before, as well as the *Romish* Church, be now pleaded for, because above 1600 Years ago a true Church once lived there. Now let all *Protestants* judge, where is the Antiquity that the *Romish* Church pleadeth so much for, unless it be old in Wickedness? So that it is admirable, how any that owns the name of a *Protestant* can believe, that it is lawful to worship God by that Ministry, that had the succession of his Ministry from *Papish* Ordination.

Therefore in the next place, let us take a view of the manner how they are made Priests in *Rome*, as themselves have written. They are made Priests, when by the Bishop (who only can give this Order) it is said, Receive power to celebrate Masses, both for the Living and for the Dead, and to offer Sacrifices unto God, in the Name of the Lord. The Bishop saith withal, Receive the Holy Ghost. (Oh blasphemous Speech!) The Priests are also shaven on their Crowns, and anointed with Oyl on their Hands, that by that Unction and the Bishops blessing, those Hands may be consecrated and Sanctified of God. A Stole of Innocency is put upon the Priest, and he promiseth to the Bishop and his Successors, Re-

reverence and Obedience, and the Bishop gives him again the Blessing of God the Father, and the Son, and the Holy Ghost, that he may be blessed in his Priestly Order, and may offer placable Hosts (or Sacrifices) to God for the Sins of the People. This Ordination hath a double effect: First, A perpetual Spiritual Power, in sign whereof a Character (or Mark) indelible is imprinted on them. And secondly, Grace, making them acceptable, whereby they are enabled to execute their Office. So this Bishoply Ordination conferreth Grace. And if any shall say, That the Holy Ghost is not hereby given; *Let him* (saith the Council of *Trent*) *be accused*. Now judge ye, *Protestants*, whether this Ordination do not make Men more like † Idol-Shepherds, (being the very mark of the Beast) than Ministers of the Gospel.

* Self. 23.
 Can. 4.
 † Zech. 11.
 17.

Now that we may the better discern how contrary to Nature and Grace this way of making Gospel-Ministers by this *Romish* Ordination, let us take a view of the true Way, how all true Ministers come to their Office by the Rules of Christ's Gospel. First, Every true Church is likened to a Virgin *, who by the Covenant of the Gospel is espoused † to Christ her Head and Husband, and is said in her first Constitution to have no ‖ Breasts, that is, Ministers; but in process of time her Breasts are said to be * fashioned, by the Lord's sitting some of her Members with Gifts, Graces, and Qualifications for the Work of the Ministry; which so soon as the whole Body, or Church, finding fit, do by common † consent Elect ‖, and after Fasting and Prayer, by what Member the Church thinketh fit for her Mouth, on the Lord's Day in the time of Government, do ordain the Person before Elected, some of the Fathers of Families laying their Hands * on the person Elected, in sign, and for no other end, in the presence of the whole Church, or Body, they are to take Charge of: That they are not only first Elected by common Consent, but by common Consent are now ordained by that particular Church, or Body, they are to abide with whilst Life doth † last. And this is the true Eldership, or Ministry, the Lord hath given to every particular true Church; (as *Paul* wrote to *Timo*) as I have appointed thee*. Which way of making Ministers, is both agreeable, first to the Word of Grace, and also to the Order of Nature, that Ministers, or Breasts, should grow or proceed out of their own Bodies; and not like *Romish* Ordination, for Breasts, or Ministers, to be made by a Bishop, without the knowledg of the particular Body whereof they are to take Charge, and afterwards by unnatural Art fit to the Body by the Bishop's order. It may be, without the Peoples consent, whether they will or no, as no Natural, but an Artificial

* 2 Cor.
 11. 2.
 † Isa. 62. 5.
 Eph. 5. 23.
 † Cant. 8.
 8.
 * Ezek.
 16. 7.
 † Tim. 3.
 Isa. 66. 11.
 † Acts 1.
 26.
 † 1 & 6. 13.
 Acts 14.
 23.
 * Numb.
 8. 9.
 † Acts 20.
 28.
 Tit. 1. 5.

Breſt, or Eye, to that Body ſo entering into their Office contrary to Grace, and order of Nature, not entering by the Door of Chriſt's Appointment, are compared to Thieves, Robbers, and Hirelings; John 10. who ſo ſoon as they hear of a bigger Benefice, being not by Grace and Nature in the Body, but only ſtuck on, they ſlide away, let the Flock ſhift how they can. Oh dear Proteſtants! Shall the Lord always wink at this Confuſion among you? No ſure: He will bring his Judgments ſpeedily, if it be not amended.

Now having laid theſe things before you, let us in the next place obſerve, that there was a time fixed by the Lord, how long the Beaſt, or falſe Eccleſiaſtical State, ſhould generally reign over the Nations: to wit, by the ſpace of a thouſand Years. Which time, as *John Napier* hath Calculated the Prophetical Dates in the Prophets and the Revelations together, That the Beaſt's reign began about the Year of our Lord 113, and 115, about which time See Na- pier, on Rev. 10. the firſt Pope was ſet up, and ſo Poyſon was brought into the Church, and ſo continued their general Reign till about the Year 1541: And then, ſaith *Napier*, the ſeventh Angel began to ſound, at which time, ſaith the Angel, there ſhall be Time no longer; meaning, that the Rod of the Wicked ſhould not always reſt on the back † of the Righteous: But all the Myſteries † in the Prophets † Pſal. 125. † Rev. 19. 7. & 8. 9. † Rev. 20. 5. Ephes. 2. 8. ſhould be fulfilled, which laſt Myſtery in theſe latter Days, ſeemeth to be the call of the Lord's Elect *, dead in Sin, out of the Spiritual Babylon, or Romiſh Church, according to the Myſtery, or Figure thereof, by the Lord's Call of his People out of the Temporal Babylon. So that, as aforeſaid, the Way of God in the Revelation, is to take Words and Phraſes out of the Prophets, and to apply them to things of like nature, to be fulfilled in theſe laſt Days. Therefore as *Ezekiel* did eat a little † Book, ſignifying thereby that he † † Ezek. 3. † Ezek. 37. muſt Prophesie to the dry † Bones in Old Babylon; even ſo in theſe latter Days under the Perſon of *John*, muſt the Lord's Servants eat a little Book *, that is, Prophesie to the dead in Sin in the Spiritual Babylon, even among the many Nations, Peoples, Tongues, and Kings. So that about the Year aforeſaid, 1541, came forth the eaters of the little Book, ſome of which were *Luther, Calvin, Melancthon*; all under the name of an Angel †, to preach the ever-† Rev. 14. 6. laſting Goſpel to every Nation, Kindred, Tongue, and People: By whoſe means, not only many People of all degrees ſaw how they had been deceived, but alſo Kings, by the Light of the Goſpel, ſaw how their Senſes were ſupified, and made Drunk with the Wine of the Whores Fornication: ſo that not only in other Nations,

Nations, but in this Nation also, the Kings who had long given their Power to the Beast, until the Words of God should be fulfilled; *Rev. 18. 17.* began to hate the *Romish* Whore, and the Beast that carried her, so that a part of the Beast's power out of this Land was destroyed, when the Cardinals, Jesuits, and others aforementioned were Abolished: By which means the power of the Beast was abated, and more of the Lord's Servants came boldly forth * out of great Tribulations, all signified by an Angel flying through the midst of Heaven, to Preach the Everlasting † Gospel unto them that dwell on the Earth: So that by this time, the Temple of God was opened in Heaven ‖, and the Ark of the Testament, meaning God's Law, clearly seen in the truth thereof: as was signified by the Lightnings, and Voices, and Thunderings, which wrought such an Earthquake among the Antichristian Professors, that the tenth * part of the City fell, meaning the great City, the *Romish* Church, that Reigned over the Kings of the Earth, to the number of God's Elect in *Israel* 7000: of which number of Faithful, Elect, Precious, Living Stones, were many famous Churches established in *England, Scotland, France, Germany, Holland,* and other parts, to the great joy of *Christendom*.

And thus according to the Mystery signified to *Zeebariah*, by a Man with a † Measuring-Line in his Hand, signifying that *Jerusalem* should be built, the second Temple in it, and God's true Worship restored, as was done in the days of *Ezra* and *Nehemiah*. Even so, according to the Figure, was it shewed to * *John*, by a Reed given him to measure the Temple of God, the Altar and Worshippers; that God's Temple of living Stones, and holy Truth, and Order of Worship, should be restored by a Call of the Lord's People out of the Spiritual *Babylon*, in these latter Days, as aforesaid. So that as *Judab*, their Figure, must separate themselves from all the † filthiness of the old *Babylonians* in Worship, in so much that they admitted no Man to the work of the Priesthood, but such as could prove their * Chronology according to God's Law: neither suffer any Priest that had fallen down before an Idol, never † more to Administer in the Priests Office, because they were Figures of Christ our High Priest in his Office: Even so the forenamed Christian Protestants, by the number 7000, would not take a Stone of *Babylon* for a Corner *, or for a Foundation: that is, any one to be their Minister, by virtue of *Romes* Ordination; because the Ministers under the Gospel, that enter not into their Ministry by the Door of Christ's Ordination, as aforesaid shewed, are accounted by Christ but Thieves, and Robbers. So that as Vir-

gins.

gins not defiled with Women (or the devices of false Churches) Rev. 14. 1, 4.
 ought all those to be that follow the Lamb Christ Jesus, on Mount Heb. 12. 22
Sion; no more bearing the Beasts * mark in serving God by Mens
 devices, but the † Name or Law of Christ in their Fore-heads, ser-
 ving the Lord in Worship by the Appointment of the Lord Jesus * Rev. 13. † Isa. 42. 4. Mar. 12. 21.
 only. As it is written, *This is my beloved Son, bear him*, Luke 9. 35.

Moreover, dear Protestants, note that in the Earthquake afore-
 said, there were besides the 7000 aforesaid, a Remnant *, who * Rev. 11. 13.
 seeing and hearing the powerful Doctrine of true Faith in Christ, † Act. 24. 25
Temperance, and Judgment to come, like Felix, || trembled; or, as the
 Scripture saith, *were affrighted*, to see the great Power of God in
 the work of Conversion: Of 7000, with *Caleb* and † *Josuah*, follow-
 ing the Lord fully, *gave Glory to the God of Heaven*, as some in *Acts*
 5. 13. but durst not joyn themselves with them, yet by the small
 glimps of the Light they saw, they began to take their Journey
 towards *Sion*, after the fore-named Christians: But in the Wilder-
 ness † of this World, meeting with some Crosses and Troubles in
 the Flesh for Christ's sake, began to reason with Flesh and Blood,
 like some *Israelites*, whether God were able to furnish a Table in
 the || Wilderness? So these having received the Seed of God's
 Word on a Rock, had no root *; (that is, having no more Love to
 Christ, than to any Worldly Joy or Pleasure) in time of Temptation
 fell away. So that they would go no farther than the King, and
 the most went in that Day, not willing to suffer any more for
 Christ's sake; were content to go so far as to have the Pope's Su-
 premacy, Lord Abbots, Cardinals, Jesuits, Monks and Friars,
 expelled the Land, but staid there, and sat down in the mid-way
 between *Sion* and † *Babylon* or * *Egypt*, under a part of the *Romish*
 Ministry and Service-Book, some of the grossest things being
 wiped out: And this was the state of many *Protestant* Congrega-
 tions, (as may be seen at this day) as is also confirmed by Mr.
Fox, in the *Acts and Monuments* of those Times; some of which
 Report is as followeth, *Acts and Monuments*, Edit. 5. pag. 1180,
 1181, 1184. The Priests and Clergy that yielded to the King's
 Laws were suffered to keep their Places and Livings. After this,
 the King appointed the Arch-Bishop of *Canterbury*, with other Bi-
 shops, to make one convenient and meek Order, Rite, and fash-
 ion of Common-Prayer, and Administration of the Sacraments,
 who did so: Then in the next Parliament following, it was agreed
 that all Ministers in the Realm, should be bound to say and use
 the Mattines, Even-Song, Celebration of the Lord's Supper, in
 such

such Order and Form, as was contained in the said Book, and not otherwise. Now because some small Alteration was made, Complaint was made, how^{*} by the cloaked Contempt, and wilful Winking, and stubborn disobedience of the Bishops, and old Popish Curates, the Book of Common-Prayer was long after the publishing of the same, either not known at all; or else very irreverently used through many places of the Realm. Yet was there no great cause why the People should so despise it: for, as the King answered the Rebels in *Devonsh.* † If the Service was good in *Latin*, it remained good in *English*; for nothing was altered, but to speak with Knowledge, that which was spoken in Ignorance.

And thus we see, that these Protestants did not separate themselves fully in coming out of *Babylon*; so as to || touch none of their unclean things, as God's Word commanded; but sat down under a part of the *Romish* Ministry and Service, with many other Devices; For it was neither Christ nor his Apostles that appointed Priests Apparel, as long Gowns, Tippetts, four horned Caps, but, as * Writers say, did Pope *Zachary* nor white Linnen Surplices to wear at Service-time, as did Pope *Silvester*; nor ringing of Bells to call the People to hear Service, as did Pope *Sabinian*; and to make up the Musick, Pope *Vitalian* brought in the Organs; and if these, or other Popes had brought in to the Worship under the Gospel the 120 Trumpets, and other Instruments of Musick used in the Ceremonial Worship under the Law, as well as Priests Garments, would it not have bin as lawful to have used them? Yea, but Protestants should not be unmindful how that Christ by his Death, abolished all the Ceremonial Figurative Ordinances || out of his Worship, as also the Instruments of Musick; and hath made or appointed all things new in Worship, a new Ministry, new Ordinances, new Maintenance, new time and order for Gospel-Worship! So was Christ faithful in his own House, or Church, as a Son †, as was *Miser* being but a Servant. So, that whosoever professeth to bear the Name of a Protestant, or true Christian, may remember what is written to them; A Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear || in all things whatsoever he shall say unto you: And every Soul that will not hear that Prophet (to wit, Christ Jesus) shall be destroyed from among the People.

And to conclude with these Protestants, under the performance in Worship of so many Popish Devices, let us hear what some of the Martyrs have sealed with their Bloods, whose Tombs they garnish

* *Ibid.*
1185.

† *Ibid.*
1189.

|| 1 Cor.
6. 17.
1sa. 52. 11.
Rev. 18. 4.

* See *Hen.*
An. w.
Counter-
poyson,
p. 8. 234.
235. pro-
ved out of
sundry
Authors.

† 2 Chron.
5. 12.
|| Ephes. 2.
15.

|| Rev. 21.
5.

† Heb. 3.
5. 6.

|| A&S 3.
22, 23.

garnish with their approving their Sufferings as true Martyrs of
 Jesus. *John Wickliff* * saith, *That the Arch-Bishops, Bishops, Deacons, Diacons, be the Disciples of Antichrist.* William Swenderby
 † saith, *That the Pates, Cardinals, Bishops, Prelates, making Laws* * Acts and
contrary to Christ's Ldving, and his Laws, on any other ground put Monum.
in Ruling the Church of Christ, but by Christ and his Laws, is very Edit. 5.
Antichrist, Adversaries to Christ and his Apostles. Sir John Old- pag. 114.
castle (*Lord Cobham*) saith || *The Priests, Prelates, and Monks* † *ibid.*
are the very Body of the great Antichrist; and that the Possessions, and pag. 518.
Landships of the Clergie, are the Venoms of Judas shed into the Church.
*John Claidon, burnt in Smithfield, * professed, That the Arch-Bishops, * ibid.*
Lord-Bishops, Arch-Deacons, Deans, Parsons, Vicars, and the rest of pag. 588.
that sort, are the Disciples of Antichrist, the very Antichrist them-
selves. Now though these Men be dead, yet with *Ahel* they
 † speak, and their Blood with all the Martyrs that have Suffered for
 the Testimony of Jesus, crieth for * Vengeance against all that
 uphold that Popish Prelacy. Therefore, as one chief Reason † Heb. 11.
 among others that *Jerusalem* was destroyed, was for the Sins of 4.
 her Prophets, and Iniquities of heart Priests, that have shed the Blood † Luke 18.
 of the Just in the midst of her: Therefore, O England! by this 7. 8. Rev.
 be warned who they are that hasten thy Destruction. 6. 9. 10.
 13. † Lam. 4.

Now we have seen what a lame Reformation was here made by
 many thousand Protestants, when they came out of Spiritual Egypt
 (for so the *Romish Church* is called, Rev. 11. 8.) having utterly
 forgot, or else for fear, regarded not the Word of the Lord to
 God's People of Old, when they came out of Temporal Egypt:
After the doings † of the Land of Egypt, shall ye not do, as is fore- † Lev. 18.
 shewed, and written for our || Learning. So that instead of be- 2. 3. with
 ing fully separated to touch no unclean thing, yet a part of the Deut. 12.
Romish Egyptian Ministry of Lordly Prelates was imbraced, and 30. 31. 32.
 the Service aforelaid by Law of oversight established. To that || Rom. 15. 4.
 there was another false Ecclesiastical State, neither Spiritual nor
 Civil, set up, to the great dishonour of Christ's Spiritual State,
 and the Civil State, or Government in the Nation: And hereup-
 on, saith *John*, *I beheld another Beast * coming out of the Earth,* * Rev. 13.
 (therefore not from Heaven) *having two Horns like a Lamb,* as if 11.
 he were the only Vicar of Christ (as the Pope pretends) on Earth.
 And who more than they against the Pope, until (as aforelaid)
 the Civil Power had established them by Law? And thereby Life
 was given to the very Image of the Pope, the first Beast, who be-
 cause they were so near a kin, as a Child is to the Father, begot-

ten

ten after his own Image or likeness, which was not only so in its like false Ecclesiastical State, but also in Mind and Quality, and therefore this second Beast is said, by the Spirit of God, not only to speak

* Rev. 12. like a Dragon, but to * exercise all the power of the first Beast before him, causing the Earth, and them that dwell therein, to worship the first Beast, by retaining a Ministry and Service, and other things, in Worship of his devising, very little refined, but still of the same nature: So that no Man might Buy nor Sell, save those that had the Mark of the Beast in their Fore-head, or Hands; that is, yield professed Obedience to his Commands, in Worship to God by Law established, whether they had Faith or no.

Now the Lord in his Mercy towards this Nation, that was scarce come half but of *Babylon*, sent others of his Servants under the name of another † Angel, declaring to all Protestants, both Prince and People, that *Babylon is fallen*; and for more certainty again, saying, *It is fallen*: That so they might come fully out from all her devices in Worship, and so might no longer || partake of her Sins, || Rev. 18. lest they receive of her Plagues. But so soon as this false Ecclesiastical State, or * second Beast, perceiving with † Demetrius, that if Christ's true Ministry and Government, as it was in the Primitive Days, of † Acts 19. || Pastors, Teachers, Elders, and Deacons, were embraced, their gain of † Ephes. 4. *Shrine-making*, (or keeping People in Ignorance what the true Ministry, Government, and holy Order of Christ's Kingdom of Worship is) would be lost, and their Princely Revenues by the King, (as their Elder Brethren, Lord-Abbots, Cardinals, &c. by former Kings) be converted to Charitable Uses; and they (if they had any Grace) must by laborious Preaching, live of the free * 1 Cor. 9.7 * Gift of the Flock they feed, and Vineyard they dress, when they had degraded themselves by repentance of their false Ministry; and the People, if they thought fit, to Elect and Ordain them in God's Order, into the Work of the Ministry. But this was so contrary to these Prelates minds, that they sent forth their Pursuivants to take and bring before them all that should either refuse to come to their Worship, or did speak against their Ministry. So that in the Year 1592 †, on a Lord's Day, they took to the number of fifty six Persons, as they were serving God according to Christ's Directions in his last Will and Testament, (in the very place the like Christians were forced to serve God in *Queen Maria's* days) and sent them by two and two into the several Prisons in and about *London*; some of which by long Imprisonment were near Starved; others were Banished, and three they Hanged, two

† As was mentioned in a Petition to the Parliament at that time.

at *Tiburn*, namely, *Mr. Henry Barrow*; *Mr. John Greenwood*; and *Mr. John Penry* was hanged at *Thomas a Watering* near *Southmark*, in the Year 1593. That these were true Protestants, appeareth to any that have, or shall read *Mr. Barrow's Discovery*; his Answer to *Gifford*; *Mr. Barrow's* and *Mr. Greenwood's* Conference in Prison with several Persons; beside all their Examinations before the Lord Treasurer, and some Justices; all Printed at that time: So that they were put to Death contrary to *Queen Elizabeth's* Mind, as was then specified in Print *, because she sent her Reprieve two several times to fetch them back when they were carrying to be Executed; but contrary to her knowledge (it may be supposed) were they at last put to Death, sooner than the ordinary time a day, by means of the Prelates; as I find in a certain printed Relation of their Sufferings, in these words: *Mr. Barrow, and Mr. Greenwood, were put to Death by the Prelates, in Queen Elizabeth's Time, without her knowledge or privy; and that early in the Morning, the figure of their Sufferings being seen in the Skie by Mariners: that were in other parts; and it was supposed by the beholders of the Figure, then to be done in England, because of the Women wearing of Hats: The two poor Widows that attended upon them in the Prison, waited on them to the Gallows, bearing their winding Sheets.*

* As was afterwards noted in an Apology presented to King James by the same Church.

Now, dear Protestants, if the Blood of God's Servants shed in King *Manasses* days, for bearing their Testimony against the inventions of Men, set up in Worship, contrary to the Law of God written by *Moses*, was charged near eighty Years after on their Posterity, who followed the steps of their Fore-Fathers, in Persecuting the Lord's Prophets for like Work in *Jeremiah's* * days; and if the righteous Blood shed from the days of *Abel* †, was by Christ charged on the *Jews* for persecuting him and his Disciples, for telling them they worshipped God in vain ||, teaching for Doctrine the Commandments of Men; how may Protestants now fear that the Lord may have like Indignation against this Nation, or Generation, for persecuting the Lord's Servants, who call them from the Devices of Men in Worship, to worship God as he hath appointed by his Son Christ Jesus in his Testament?

* Jer. 15. 4.
† Mat. 23.
|| Mat. 15. 9.

Now therefore, before the Judgment is poured on us, Oh that the King's most Excellent Majesty would do the Work herein that belongeth to Kings, to abolish all Inventions (set up by other Kings) out of Worship; and every good Protestant to do his Duty, to touch none of the unclean * things of Mens Inventions 17.

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in Worship! Then may we expect, as *Jacob* did when he purged the Church from all Idolatry, that God would turn the Hearts of Kings to be (as God hath ordained them) † Nursing Fathers to the Lord's People, as *Pharaoh* was to the Church in *Jacob's* days: But when *Jacob's* Posterity after his Death had corrupted themselves with the Idols of *Egypt*, then God turned the Heart of King *Pharaoh* to afflict them. So when all that go by the name of Protestants, shall do as aforesaid, God will turn the Hearts of Kings to them; and until this Work be done, God will make * *Isa. 10. 5.* Kings the Rod * of his Anger against a Hypocritical Nation; as he did the King of *Assyria*, and call them his Servants, as he did † *Jer. 25. 9.* *Nebuchadnezzar* †; to afflict his People. Therefore let no Protestant, like Children, envy the Rod, but consider the cause for which the Rod is prepared, and amend those things that are amiss, and God will break the Rod, and turn it against our Enemies; and then Kings will (as God hath ordained them) be Nursing Fathers, to preserve the Church of God from all Injuries and Wrongs, as it is written, || *The Earth helped the Woman*; as is very excellently shewed by Mr. Penry, in his Examination before two Justices of the Peace, Mr. *Fancha*, and Mr. *Toung*, in the Year 1593, April the 10th, in his Answer to some Questions put to him. The first was this:

|| Rev. 12.
16.

Quest. 1. *You labour to draw her Majesties Subjects from their Obedience to her Laws, and from this Church of England, to bear you, and such as you are, teach in Woods.*

Mr. John Penry's Answer:

Ans. Nay, I perswade all Men unto the Obedience of my Prince and her Laws: Only I dissuade all the World from yielding obedience and submission unto the Ordinances of the Kingdom of Antichrist, and would perswade them to be subject to Christ, and his Blessed Laws, as I assure my self that the same is warranted thereby: Her Majesty having granted, (in Establishing and Confirming the great Charter of *England*, whereunto, as I take it, the Kings and Queens of this Land are sworn when they come to the Crown) That the Church of God under them, should have all her Rights and Liberties inviolable for ever. Now let the benefit of this Law be granted unto me, and others of my Brethren, and it shall be found that we have done nothing but what is warrantable by her Laws.

Quest. 2. *What is it meet that Subjects should charge their Prince no keep Covenants with them, and enter so soon what Oaths they have taken for*

for this purpose? Where find you this warranted by Scripture?

Answer. The Subjects are in a most lamentable case; if they may not alledge their Princes Laws for their Actions, yea, and shew what their Princes have promised to the Lord and to them, when the same may be for declaration of their Innocency. And it is the Crown and Honour of Princes, to be known not only to hold, but even to be in Covenant with their Subjects, that they will maintain and preserve them from Violence and Wrong. Nay, Heathen Princes have thought themselves honoured, when their mean Subjects have charged them very earnestly with the Covenants whereby they were bound unto their People. The Laws of this Land are so full this way, as no Man conversant in them can be ignorant, that our Princes have prefer'd the observing of those equal Covenants, whereby they are tied unto their People, before the accomplishing of their own private Affections, yea, and Commandments in some Cases. Hence it is that the Judges of this Land are bound by Law to administer Justice and Equity unto the poor Subjects, notwithstanding that the Prince's Letter be directed to them to the contrary. And as to the Law of God, all Kings and Princes are bound thereby, to be so far from thinking themselves tied by no Bonds unto their Subjects, as they are plainly forbidden to be *lifted up in Mind above their Brethren*, Deut. 17. 20. For so the word in that place, calleth their Subjects and Servants. The Kings of *Judah*, who had the greatest Priviledges and Prerogatives, both Ecclesiastical and Civil, over their People, that ever any Kings or Princes can have, (because they were Types and Figures of that Great King of Kings, the Lord Jesus) yet entered into Covenant notwithstanding with their People, even particularly, besides the general former Law, whereby they were bound unto them. Yea, the Prophet *Jeremiah* being in no less danger and disgrace with all Estates, than I and my Brethren are at this present, required his Sovereign Lord and King *Zedekiah*, to promise that he would do him no Violence nor Wrong, nor yet suffer others to do the same, for telling him the truth of the Word, in the things wherein the King required to be resolved at his hands: The which thing *Zedekiah* yielded unto, and that by an Oath and Covenant of the Lord, *Jer* 38. 15, 16. Whereby it appeareth, that it is not without great Warrant of the Lord, that Princes should enter into Covenant with their Subjects, and that Subjects should require Promise and Oath to be kept with them; otherwise, Whereto serveth the Covenant? But alas. I enter not

to scan her Majesties Oath, I only tell you what her Laws allow me, and my poor Brethren; and I am assured, if her Majesty knew the equity and uprightness of our Cause, we should not receive this hard measure which we now sustain, seeing we and our Cause are never brought before her but in the odious weeds of Sedition, Rebellion, Schism, Heresie, &c. therefore it is no marvel to see the edge of her Sword turned against us.

Quest. 3. *Hasb not her Majesty by her Laws established these Offices, and this Order that now is in the Church of England?*

Ans. Her Laws have, I grant, of oversight, as taking them for the right Offices and Order which appertain unto the Church of Christ; which because we evidently see that they are not, therefore sile we unto her former Promise and Act, whereby she granteth us the enjoying of all the Priviledges of the Church of God.

In the next place, There be other Protestants that have come yet farther out of the *Romish Babylon*, in disclaiming the Service-Book, Surplice, Organs, Crofs in Baptism, Priests Garments, and the like, because they were Popish: Yet it is to be admired, why such cannot as well disclaim the Order of the Ministry received from the Bishops, as the Bishops received it from the Pope, one Minister ordaining another without the Congregations knowledg where they are to take Charge; and likewise pay and receive Tithes for their Ministers Maintenance, which Pope *Pascalis*, 827 Years after Christ*, first ordained for his Priests: These Protestants cannot think to escape the Judgments of God, who † touch the unclean things forbidden, and are not fully come out of *Babylon*, as *Judas* our Figure was, who sent away all *Babylon's* filthines || with the Wings of a Stork, into the Land of *Shiner*, or *Babylon*, where they were hatched, as afore-shewed.

* Qu. 19.
cap. 1. De
cimna a
populo.
† 2 Cor. 6.
17.
Rev. 18. 4.
|| Ezra. 6. 2.
Zech. 5. 8,
9, 11.

Moreover, There are other Protestants, who though they have forsaken the Ministry, Service, and all the fore-named *Romish* Inventions, yet they retaining the *Romish* Errors of Free-will, falling from true Grace, general Redemption, and denying that glorious Doctrine of Election, cannot think to escape the Judgments of God; because Error in Faith is so heinous in the sight of the Lord, being likened to Leaven*, Darknes†, and Poyson ||, that God threatned the Church of *Pergamos*, to fight against them, for not punishing them by Excommunication that maintained the Error, or Doctrine* of *Balaam*; and the Church at *Thyatira*, for suffering the Women *Jesabel* to teach †, and to deceive them: All which came on the Churches afore-shewed, in Pag. 13. also *Junius*, on Rev. 2, 10.

* Mat. 16.
6. 12.
† 1 Cor. 5.
† Luko 11.
34, 35.
|| Deut. 32.
3.
Rev. 2.
14, 16.
† Ver. 20.

Again,

Again, There are other Protestants that are not guilty of the fore-named Errors, yet for other sins of disorder, in making * Mar-
 riages with them they cannot joyn with in the Ordinances of Ex. 34. 16.
 Worship, and their walking in the shame of Nature, long Hair †, 1 Cor. 7. 39.
 and Perriwigs; which Evils, as well as other sinful Conversations † 1 Cor.
 not in God's Order punished, the whole Church becomes || guilty 11. 14.
 of one anothers Sins: As saith the Law, *Whatsoever the unclean* 1 Tim. 5.
Person toucheth, shall be unclean; and the Person that toucheth him, shall 22.
be unclean, Numb. 19. 22. Pf. 16. 5, 6.
 Pro. 11. 21.
 Josh. 22.

Again, There are others that would be called they know not what, who refuse the use of God's Ordinances in Worship; to wit, Baptism of Water, and the Lord's Supper, and suffer their Females * (*Jesabel* like) to teach their Imaginations. For no Person can teach any other thing concerning God or Christ, in the work of Man's Redemption to Salvation, that own not the written Scripture as the † Ground of Faith, and the Rule to try all Doctrine and Worship by, who (as it is said) do deny the Resurrection of the Body: Unto such the Apostle hath said, *If the Body rise not, thou is not Christ risen*; and so to them, *All Preaching is vain, and they are yet in their Sins* ||, and of all Men most miserable.

Another great mistake is among many Protestants, in understanding the Prophecies and Mysteries in the Prophets literally, concerning the Spiritual Glory of the Church under the Gospel, or Christ's Reign with the Saints on Earth. I would fain have these Protestants first to remember, that Christ's Kingdom * is not of this World, neither the Warfare, nor Weapons † Carnal; and in all things exemplary to the Church under the Gospel, we are exhorted to behold *Israel* || our Figure. First, In the Wilderness, figuring our Spiritual Warfare over Sin, the World, and the Devil; and then by *Joshua*, as they were led into *Canaan*, the figure of * Heaven. So, the Saints in the Wilderness † of this World, through many Tribulations ||, under the conduct of the true *Joshua*, Christ Jesus, enter into the glorious Rest, even the Haven of Eternal Happiness: And hereupon it is written in praise of Christ's *Called, Chosen, and Faithful* *, That all the thousand Years Reign of the Beast, aforesaid, they lived and reigned † with Christ, and they overcame him by the Blood of the Lamb, and by the Word of their Testimony, and that in the Wilderness, and this World; and the same is still the Saints || Victory, even our Faith, by which we overcome the World.

Now 4.

Now teaching Election, that most Heavenly Doctrine of Comfort to God's Children, for the help of them deceived about it, note: That Election is a Work of God the * Father; Redemption † a Work of God the Son; and Sanctification || the Work of the Holy Ghost proceeding from the Father and the Son: So that the very nature of the word Election meaneth not all Men, but God foreseeing before all Time, in respect of Creation, whatsoever would come to pass in time, did make choice of a Remnant * out of the Lump of Mankind, to be Heirs of Glory through Christ, and left the rest in their fallen Estate: And who shall call God to account † in these his Matters? So that whomsoever the Father Elected, he gave || unto his Son to Redeem. And hereupon it is written in praise of God in Christ, *Thou hast Redeemed us * out of all Nations, Kindreds, Tongues, and People*: So not all Nations, because he was given a Ransom for many: So that these || as many as were * ordained to life, believed. For * no Man can come to Christ, but those the Father draweth. Now if all had been Redeemed, the Altar under the Law, and Priests that served at the same, (all Figures of Christ in the Work of Mans Redemption) would have signified so much in Christ the true Altar and High Priest, and Sacrifices offered thereon: So that if he had Redeemed all, would he not at the Golden Altar have offered up his Prayer for all? But as Christ redeemed only the Elect, or whole † World, Abraham was Heir of, so he appeared at the Golden Altar, to offer Prayers for no other but || Saints; as it is written, *I pray not for the World *; but those the Father had given him* (in the † Covenant of Grace) *out of the World*. And thus all that is Truth will agree to the Law (to wit) of Figures, and Testimony of the Gospel of Salvation. And that those Elected ones by God the Father, and Redeemed by Christ, cannot totally fall away, because none can pluck them out of his Father's Hands ||, who has put his fear into their Hearts, that they shall not depart * from him: So are they kept by the Power † of God through Faith unto Salvation, that they cannot possibly, saith Christ, be totally deceived, *Mat. 24. 24.*

Now some will object, If the Elect cannot fall away, how came so many, as *Demas*, and the like, to fall from the Faith they professed? Answer, The Kingdom of Heaven is compared to a || Draw-Net, which gathereth into it both good and bad; as in the Figurative Building, among the Materials, came * Apes and Peacocks. So among the Elect Living Stones, the Materials of the Spiritual Build-

Building, came Hypocrites, who, like Apes, imitate for a time what the Saints do: These are at the Feast, but want the Wedding * Garment of Christ's Righteousness, put on by Faith, having only Lamps of External † profession, or form of Godliness, and not the || Power, or Life thereof, the Oyl of God's Grace; so having received the Seed of God's Word on a Rock, wanting Root *, Faith that worketh by Love; so were in the Church (saith the † Scripture) but not of it; for had they been of it, no doubt they would have continued in it: Therefore, like Peacocks, through Pride fell away, not from Grace, but from that Grace they seemed || to have; their * Swinish nature being never changed, turn again to wallow in the mire of open Filthiness, as a Dog to their Vomit.

As touching Free-will in Man in his fallen Estate, to repent, and turn from Sin to God, is a gross mistake. First, Because if Adam the Root had not this Power, how came his Children to have it? For cover † his Sin he did, but repent he could not, because it is not a virtue in Nature: As it is written, *If God peradventure will give them Repentance || to the acknowledgment of the Truth, who only work in his Elect, both to will * and to do of his good Pleasure.* Therefore, when Esau sought Repentance with Tears, he found it not; because true Repentance is a change † of the Mind, which only belongeth to God to do; As by the gift of Faith, he opened the * Heart of Lydia to believe, and obey the Truth as it is in Jesus, *Ephes. 4. 21.*

Some will object, If all Men have not power to believe and obey, why is it required of all Men?

Answer. As Belief is a point of Obedience to God our Creator, upon the Covenanted Estate Angels and Men made with God before the Fall, it is still applied unto all as the word of their Condemnation: And hereupon Noah by his Preaching condemneth † the old World, as it is still the favour of Death unto Death, in them that perish *. Else Christ would not have said, to the fallen Angel, *It is written, Thou shalt worship † the Lord thy God, and him only shalt thou serve.* So that as this was spoken to Satan, being what the Law required of him; yet it doth not therefore follow, that he had power to repent and believe; so can no Man. Though the same * Law requireth Obedience of all, yet none can believe and obey but the Elect, whom God giveth † Repentance to; and to them only the Word is the favour of Life unto them that are saved by Faith in Christ Jesus. Yet the Preacher knowing not who

are.

A. 18. 10.
John 10.
20.

See and
read Jer.

25.

* 1 Pet. 4.
17.

are the Elect, doth apply the Word as generally, calling all Persons to believe and obey in his Message. As saith the Lord to Paul, when he sent him to Corinth, *I have much People in this City*: So not all, for they could not all believe, because they were not all Christ's Sheep. As it is written, *All Men have not Faith*, 2 Thess. 3. 2.

For these and the like errors in Faith, and corruption in Worship (which were too tedious here to refute) about the state of Infant-Baptism, and the Seventh-day Sabbath; of the gross mistake in them that deny the one, and keep the other, (largely handled by me, not long since printed in a Book, intituled, *Ancient Truth Revived*: Wherein is also in 22 Articles, every true Protestant's Faith inserted, the State of a true Church, and how every Ordinance, and by whom, and in what Order they were performed in the Primitive Churches, containing six Sheets of Paper, unto which I refer the Reader) is one cause why God hath not before this destroyed the false Ecclesiastical power of the *Romish Babylon*: because as the Sins of God's People of old, were the cause why old *Babylon* was not sooner destroyed; even so is it now. That as then God did first give his own People a Cup to drink, and then *Shibbeck* did drink after them: So Judgment must first begin at the House * of God, unless there be a speedy Repentance. Else surely the time is come, as that Servant of God Mr. Beal hath noted on Rev. 26. in his Book called *The Image of both Churches*, "That when the 1000 Years of the Beast's Reign was expired, Satan the common Adversary of Man, shall be loosed out of his dark Prison, and set at large by the sufferance of God; Man's wickedness deserving no other, strongly deluding the Unbelievers for their unbelief-sake, to deceive the Universal People of the World, through the operation of Errors: He shall cause them to give credence to Lyes, that they may be damned for refusing the Truth: So that the abomination of Desolation shall be set up in the holy Place (meaning in the Heart, where Christ by faith should dwell) to the utter destruction of Faith. Which People of him thus deluded, is called in a mystery *Gog and Magog*; that is as much as to say, *Covered, and Off-covered*: For both the grand Captains of them depending, doth these two words comprehend, the one covering the Devil with many false Religions, (meaning, *Loe, here is Christ, and loe, there is Christ*); the other in his sort following the same wicked consent, these two Tyrants, the *Romish Pope*, and *Mahomet*, with the whole generation of like Spirits with them, (mark that) have gathered

thered themselves together against God and his Christ, to destroy the whole face of Christianity.

Now the woful experience of the beginning of these things is seen among us, so that our Condition looketh too like the state of the *Jews*. When *Titus Vespasian*, the Roman Emperor, came and besieged *Jerusalem*, the *Jews*, by reason of their many Errors, were divided into sundry * Sects, and their dividing, in Faith, divided them in Heart, that they destroyed one another: So the words of Christ were fulfilled on them that despised his Counsel, as it is written, *Every Kingdom divided against it self, is brought to desolation.* How then doth it behove all Protestants to be by Christ's Words warned with speed to examine whether they be in the Faith of God's Elect *, and worship God by Christ's † directions only, that there be no dividing in Judgment, and so not in Heart: considering what * one hath noted, That the *Jews* affirm the first Blood spilt in the World, was by reason of the differences in Judgment among Brethren (for to all that bear the name of Protestants ought to be) in these words: *Cain was so possessed with Covetousness, that he believed there was no Life after this: But Abel believed there was after this Life a reward for the Good, and punishment for the Wicked; in which Contention, Cain slew Abel.* So that *Cain* was of the Wicked one: For, to Persecute, Imprison, or kill any one for Conscience sake, is a work † of the Devil, and a Wo is pronounced against them: As it is written, *Wo to them that follow the way of * Cain, they shall perish.* So that Protestants may be ashamed to own that evil Spirit, to force Men to believe, when it is written, *That it is God that persuade Japhat to dwell in the Tent of Shem.* Therefore to force Men to believe or practise in things Divine before God giveth them Faith, is but to make a Church of Hypocrites, whose Sacrifice is * Abomination to the Lord, as their Father *Cain's* was.

Now if any Protestant should be offended, (like * *Amaziah* the Priest of *Babel*) with this Christian Warning-piece, (as he was with the Prophet *Amos's* Warning to King *Jeroboam* and his People, and say, *The Land cannot bear these words*) against the Inventions of Men in the Worship of God, & charge me, as *Amaziah* did *Amos* the Prophet, with Conspiracy against the King, when but for declaring the only means then, from the immediate Mouth of the Lord, to preserve the King and the Nation, as this is from the mediate written Word of God to preserve our King and the Nations, from the Judgments threatened: I say, if we (like them) will regard no

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Christian

- Christ's Confess) (all Scriptures being written for our admonition) when in all likelihood the judgments threatened on them, will fall upon us; *this God will darken the Earth in a clear day, by sending a Famine on the Lands, nor of Bread, but of War, War, War, hearing the Word of the Lord.* For by reason of so many false Teachers in Judah, the Silver became dust, & their Wine was mixed with Water, and they were seduced by Ghosts instead of Wheat, as is now seen by woful experience, whilst God's Word is not truly taught, but corrupted with Errors, under the colour of Christianity, with *Lo, here is Christ, and lo, there is the Kingdom of God.* The Temple of the Lord, the Temple of the Lord are profane. Nevertheless, they were told, *Thy strength shall be as the strength of the Lord, thy things shall be as the things of the Lord, thy strength shall be as the strength of the Lord, thy things shall be as the things of the Lord.* But that Protestants would lay these things to Heart, considering the many signs of God's displeasure shewed against this Nation, of a Captivity threatened for these sins: Witness the Spanish Invasion, in 1588, then the Powder Plot, in 1605; the late Dreadful Plague and Famine, and lastly, this *Curst Popish Plot*. Now consider according to the Law of Nations: If a Ship at Sea meeteth with another which ought to lie like to her, and she refuseth, then a warning Piece is sent to her; if that make her not submit, there is shot at her, and she is sunk. If then she will not do her duty, there is poured into her a Broadside, which possibly sinketh her, and all that's in her. Even so, if no Judgment, nor Warning will make us submit in all things Spiritual to the Royal Decey of the Lord Jesus in his Church, to serve God in his worship by the directions in his holy Testaments, then may we expect unavoidably, that he will pour down his Murdering Pests, the Devils and Angels, who like the Armies of Egypt, and Moab, compass the Tents of the Saints about, bringing great distresses of Nations, until Fire come down from Heaven, even at that day when the Lord Jesus shall be vailed from Heaven with his mighty Angels in flaming Fire, who shall reap the Harvest of the Earth, in taking Vengeance on them that obey not the Gospel of our Lord Jesus Christ, who shall be destroyed from the glory of his Power, when the Remnant of the Faithful, as in the days of Noah, shall be preserved, and caught up to meet the Lord in the Air, so that they never be with the Lord.
- The sum of all is, Seeing God hath said, *He will do nothing*, concerning Mercy or Judgment to his People, *but as shall be seen in the Service of his Servants* Rom. 15. the Prophets, written in the holy Scriptures for all Christians Admonition, which we have here laid before this present Age. The chief Causes why God brought his Judgments in Ages past were for Errors in Faith, and Corruptions in Worship. Seeing then there is but one Faith, and proper Object thereof, even the Evangelical Promise of Grace in Christ, from the days of Adam, and Rev. 14. *Let the Faith of Jesus, once given to the Saints, therefore called the Faith of God's Elect*; which Faith in God's Elect either more, or less, is built upon the Foundation for Doctrines both of the Apostles and Prophets: So, that whatsoever Christian's Faithing agree not to the Law and Testimony; that is, to the figures of Christ in the Law, the Schoolmaster leading to Christ for fulfilling of the same in the New Testament, with applying the Promises to the right Subjects, they belong unto, with all the benefits thereof to be enjoyed in God's Word, is not the Faith of God's Elect, but a *filthy Faith*, which Aveth not, so that whatsoever Faith is in us, it is proved *as it is written*, *your faith is as a fig tree, which is green now, but in the winter it is bare, and ye say, we have faith, and we are not of the Elect* Rom. 11. 17. as much as Christ is said to dwell in the heart by Faith, that is, by true belief, and Reception it is written, *He that believeth not, shall be damned*. How needful is it then that every one's Faith be Right, seeing it is a matter that concerns their Salvation.
- Secondly,

Secondly, As touching Worship: It hath been proved, that whatsoever Ministry, or Ordinance God is setted with, or by, after the Commandment and Doctrine of Mini, it will worship, which all are to persue with the using; Be-
cause the true Worship is to serve or worship God in Spirit, and in Truth; that
is, by Faith in Christ, (according to the word of Truth, as Christ the only Law-
giver in Worship hath commanded.)

Thirdly, And for as much as God is a God of Order, therefore true Faith
and Order in the performance of every Ordinance in the Worship of God, must
go together: Every Officer is to keep within the Order God hath placed him,
and every Member within the bounds of their Places set in the Body. For the
clear distinguishing of every Officer and Member's place and duty in Worships as
Members in the Body: See the Book before mentioned *Antient Truth Reviv'd.*

For the breach of these things, God's Anger was still kindled against his Peo-
ple: for which cause the Lord is now searching *Jerusalem* with Candles, and will
punish the Luke-warm Carnal Professors that are settled on their Leer, who
make Worldly Gain and Pleasure, their Religion and Godliness; *Who say*
in their Hearts, we have the Lord with us for ever, for we have the Earth, or He will not do
good, neither will he do evil. Thus as in the days of Noah, is a state of Secu-
rity taken on Professors, saying, *Souls take ye haste*: Let's build, plant, Mar-
ry, Eat, Drink, joye House to House, Field to Field, till there be no more
place in the Earth: *The Harp, the Viol, and Pipe, and Wine are in their Feasts,*
but regard not the Works of the Lord, neither consider the Operation of his
Hand. Therefore on such both Famine and Captivity will come: *so that their*
Goods shall become a Booby, and their Houses a Desolation: Even as Christ hath
said, *Destroye I of Nations, I come, I desire seeking them for years, and looking*
after those things which I (for the Sins afore said) are coming on the Earth. The
evident signs of the foregoing Type of *Jerusalem's* destruction, sheweth that
the time is near of Christ's coming to Judgment, true Faith so greatly decayeth
among Men; as it is written; *When the Son of Man cometh, shall he find Faith*
on Earth? Oh! that open Rebuke may be in this Day better than secret Love,
and the Wounds of a Friend better than the Kisses of an Enemy. And to give to
any that uttering Titles I know not; for in so doing, my Maker will soon take me
away: But have herein taught the good of every Soul, ye are the very Enemies of
all true Protestants, the *Revisers*, and desire their Conversion, that the Lord
upon their true Repentance may have mercy on them.

Now to conclude, by way of an healing Medicine both to the King's most Ex-
cellent Majesty, and all his good Subjects, in whom is the least sense and fear of
the Judgments of God (for the Sins afore said, or any others) ready to come on
this Nation, that they would be pleased to remember that Word the Lord said to
Judah, *At what instant I shall speak concerning a Nation, and concerning a*
Kingdom, to shake up, and to pull down, and to destroy it: If that Nation against
whom I have pronounced, turn from their Evil, I will repent of the Evil that
I thought to do unto them. And at what instant I shall speak concerning a Na-
tion, and concerning a Kingdom, to build and to plant it: if it do evil in my
sight, that it obey not my Voice, then I will repent of the Good wherewith I said
I would benefit them. Therefore if all Degrees, both noble and ignoble, do believe,
that it is not only for the Sins of some few in the Nation, (as Christ told the
Jews of the *Gallileans*, whose Blood Pilate had mingled with their Sacrifice: Luke 13.
Suppose ye, saith Christ, that these *Gallileans* were sinners above all the *Galli-*
lees, because they suffered these things? I tell you, nay: but except ye repent,
ye shall all likewise perish) but for the general Sins of all, some in one thing, and
some in another, as afore noted. So that according to the Evil will the Punishment
be;

* Exod. 19 be; as is shewed by the Prophet *Amos*, in the first and second Chapters. The Ir-
 8. religious are punished for their Cruelty to the Lord's People; and the Religious
 Jer. 7. 23, People, both *Judah* and *Israel*; were punished, because they had despised the
 24. Law of the Lord, and kept not his Commandments, which they promised to
 † 2 *Kin.* 15. 5. Seeing then the Sin of Leprosy is spread over all Degrees, either in Cor-
 15. 5. ruption in Faith, and Disorder in Worship, or Oppression among Men, that al-
 † Numb. 19. 1. most all are shut up, as in a † severed House, an unclean, because by their Sin
 19. 1. the Lord's Camp or Dwelling is defiled.
 24. 1. Therefore, dear Protestants, under what other Title soever by Men called,
 * Levit. 13. Christ Jesus, the great High Priest, is looking on you. Therefore I shall
 Heb. 4. 13. close up all to you with the Observation of that worthy Servant of the Lord, *Henry*
 31. *Ainsworth*, on *Levit.* 13. 5. who hath noted this, That it is one of the remark-
 * 1 Cor. 11. able things in the Law, *That quick or sound Flesh in the Sore should be*
 31. *judged Leprosy, and the Man pronounced unclean; whereas if the Leprosy cover*
 1 Joh. 1. 7. *all his Flesh, he was pronounced clean.* And hereby the Holy Ghost seems to teach,
 6. 1. 9. *that if we would judge our selves, we should not be judged of the Lord; 1 Joh. 1. 9.*
 Gal. 2. 16. *If we confess our Sins, he is faithful, and just, to forgive us our Sins, and to*
 Eph. 2. 5. *cleanse us from all Unrighteousness.* But if any quick or sound Flesh, that is, any
 Rom. 11. 6. part of Health or Life be pretended in our sinful Nature, or any whit of Righte-
 Gal. 5. 4. ousness by Works of the Law, by which no Flesh can be justified; then God pronoun-
 11. 2. 3. ceth us unclean; for we cannot be justified but by the Faith of Jesus. Therefore,
 11. 2. 3. with David, that we may find Mercy with the Lord, we must acknowledg, *there*
 11. 2. 3. *is no soundness in our Flesh.* Psal. 38. 4, 8. *Until this be done, God will leave us as*
 11. 2. 3. *unclean; 2 Kin. 15. 5. Numb. 12. 14. shut up from Deliverance from our Enemies,*
 11. 2. 3. *and Communion with himself, until we be humbled for our Sins, Lam. 1. 8. Of*
 11. 2. 3. *3. 1. 28. As it is written, Your Iniquities have separated between you and your*
 11. 2. 3. *God, and your Sins have hid his Face from you, that he will not hear, Isa. 59. 2.*
 And lastly; If in this Warning-piece I have unadvisedly, in zeal to
 God's Glory, and good Will and true Affections I bear to my Prince and
 Countrymen, let fall any words that do not become a Christian, that is not
 † Psal. warranted by God's Word; let the Righteous † smite me, and it shall be taken as
 146. 5. a kindness. And let not any Protestant despise this plain way of discovering the
 Iniquities of these Times; because it is not garnished with Bloquent Language; nor
 yet think with themselves the Medicines too sharp to work a Cure at this time,
 but let all such before they judge, or rashly censure it; examine the Ingredients
 by that most Heavenly Herbal, God's written Word, and they shall find the
 whole Composition is gathered together by directions of God's Spirit in his Ser-
 vants the Prophets and Apostles, all written for our Learning, gathered from
 the Tree of Life, whose Fruit is for Souls food, and the Leaves thereof for Healing
 of the Nations. Now if the Lord prosper it, is the thing desired herein, and I
 have obtained my end, who am one of the Lord's unprofitable Servants, to bring
 any Glory to his Name, or Comfort to his People.

ERRATA.

Page 9. lin. 2. *Mary* for *Mark* read *Mat.* Page 19. lin. 15. for 113, 115.
 read 115, 115. P. 28. l. last, r. *also* see Junius.